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THE ROLE OF NONVERBAL COMMUNICATION IN JAPANESE-  
FINNISH NEGOTIATIONS - FINNISH NEGOTIATORS'  
PERSPECTIVE

Degree Programme in International Business

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# THE ROLE OF NONVERBAL COMMUNICATION IN JAPANESE-FINNISH NEGOTIATIONS - FINNISH NEGOTIATORS' PERSPECTIVE

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The purpose of this thesis was to describe the role of nonverbal communication in the negotiations between Japanese and Finnish negotiators from the Finnish negotiators perspective. The objectives of the study were: 1) to discover how the Japanese negotiators use the nonverbal communication in their negotiations, 2) to find out what kind of the body language may offend Japanese negotiator, 3) to determine the Finnish negotiator's perception of Japanese negotiator's nonverbal communication and 4) to assemble the recommendations of how to use the nonverbal communication in the negotiations with Japanese to the Finnish negotiators.

Theoretical part of thesis explored the cross-cultural theories of Hofstede and Hall, the nonverbal communication in general and the different types of nonverbal communication. Japanese and Finnish nonverbal communication behavior in general and in negotiations was included into the theoretical part. The empirical part of thesis was conducted as the qualitative research with using the expert interviewees to reach the more detailed and in the depth data. Altogether, the four Finnish and Japanese business negotiators were interviewed about their experiences and opinions.

The nonverbal communication while having the possibility to become communication barrier between Finnish and Japanese negotiators is not considered as the huge threat unless ignored entirely. When used correctly, the nonverbal communication can be a very useful tool to both negotiation parties. Japanese negotiators use the nonverbal communication to show respect towards other party, avoid conflict and to give positive impression. To Finnish negotiators, the nonverbal communication offers the possibility to give a good impression and make negotiations go smoother.

# SANATTOMAN VIESTINNÄN ROOLI JAPANIN JA SUOMEN VÄLISISSÄ NEUVOTTELUISSA - SUOMALAISEN NEUVOTTELIJAN NÄKÖKULMASTA

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Opinnäytetyön tarkoituksena oli kuvailla sanattoman viestinnän rooli Japanin ja Suomen kulttuurien välisissä neuvotteluissa suomalaisen neuvottelijan näkökulmasta. Lisäksi tavoitteena oli 1) saada selville kuinka japanilaiset neuvottelijat käyttävät sanatonta viestintää neuvottelussa, 2) selvittää minkälainen kehonkieli saattaa loukata japanilaista neuvottelijaa, 3) määrittää mikä on suomalaisen neuvottelijan käsitys japanilaisesta sanattomasta viestinnästä ja 4) koota yhteen suositukset suomalaiselle neuvottelijalle kuinka käyttää sanatonta viestintää neuvottelussa japanilaisten kanssa.

Teoreettinen osa tutustuu Hofsteden ja Hallin kulttuurienvälisiin vuorovaikutus teorioihin, sanattomaan viestintään yleisesti ja sen eri osa-alueisiin. Teoreettiseen osaan sisällettiin myös japanilainen ja suomalainen sanaton viestintä yleisesti sekä neuvottelussa. Opinnäytetyön empiirinen osa suoritettiin laadullisena tutkimuksena käyttäen asiantuntijahaastatteluja, näin saatiin syvempiä ja yksityiskohtaisempia tuloksia. Yhteensä neljää japanilaista ja suomalaista neuvottelijaa haastateltiin heidän kokemuksestaan ja mielipiteistään.

Sanatonta viestintää ei luokitella suureksi ongelmaksi Japanin ja Suomen kulttuurien välisissä neuvotteluissa mutta jos se jää kokonaan huomioimatta, tilanne saattaa muuttua. Sanaton viestintä voi olla erittäin hyödyllinen apuväline neuvotteluissa jos neuvottelija on kyvykäs hallitsemaan sitä. Japanilaiset neuvottelijat käyttävät sanaton viestintää osoittamaan kunnioitusta, välttämään konflikteja ja antamaan positiivisen vaikutelman. Suomalaisille neuvottelijoille sanaton viestintä antaa mahdollisuuden tehdä hyvän vaikutelman ja helpottamaan neuvottelujen sujuvuutta.

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## 1 INTRODUCTION

The negotiation is a communication situation where emotions may rise when there is a conflict and if negotiating parties are from different cultures, the whole communication process will get more complicated. In situation like that, the ability to read nonverbal clues from other negotiator can be the huge advantage and source of information.

This thesis will research what the Finnish negotiator requires to know about Japanese nonverbal communication to successfully negotiate with Japanese. To carry this out both Japanese and Finnish nonverbal communication was examined and described.

The two cultures share both similarities and differences in their communication. Both cultures are comfortable with silence and see it as the integral part of social interaction. Both cultures are good listeners and value their personal space. However, the democracy society like Finland sometimes finds it difficult to work with the hierarchical society such as Japan. On the other side, Japanese might be intimidated by the direct eye contact of Finnish negotiator.

In the following chapters, the basics of cross-cultural communication will be researched and some chosen cross-cultural theories will be introduced. The Hofstede's cultural dimensions and Hall's cultural theories have been decided to be included to this thesis. The second part will concentrate on the nonverbal communication and the different forms of nonverbal communication. The meaning of the culture in nonverbal communication will also be included this part. The next two parts take a closer look to the Japanese and Finnish nonverbal communication generally and in the negotiations. The last part will explain the results of interviews and conclusions of the research.

## 2 PROBLEM SETTING AND RESEARCH METHODOLOGY

### 2.1 Research Problems & Objectives

The purpose of thesis is to describe how Japanese negotiators use the nonverbal communication in negotiations from the perspective of the Finnish negotiators. The main objective of thesis is to find out what is the role of the nonverbal communication in Japanese-Finnish negotiations and to find answers to the research questions below. The topic of thesis was chosen because the researcher has personal interest in the Japanese and Finnish culture and communication. When scoping down the topic, the nonverbal communication was chosen because of fascination and diversity of the subject.

The research questions are:

- How do the Japanese negotiators use nonverbal communication in the negotiations?
- What kind of body language can offend Japanese negotiators?
- How do Finnish negotiators perceive the use of nonverbal communication in their Japanese counterparts? How this knowledge can be used in their negotiations with Japanese counterparts?
- What recommendations about the use of nonverbal communication would be useful to Finnish negotiators who are starting or planning to negotiate with Japanese?

A conceptual frame of reference is a model which combines the theoretical and empirical part of study. The figure 1. presents the conceptual frame of reference for this research. The research begins by learning the general information about cross-cultural communication and two important cross-cultural theories made by Geert Hofstede and Edward Hall. After the general information, the research familiarizes

with the basic of nonverbal communication, the different types of the nonverbal communication and how culture affects it. After that research moves deeper into the subject of nonverbal communication and adds the empirical part of study; the negotiation situation between Japanese and Finnish. The encounter of the two cultures in the realm of nonverbal communication in negotiations is the core of thesis. Both theoretical and empirical data are analyzed to reach the conclusions.

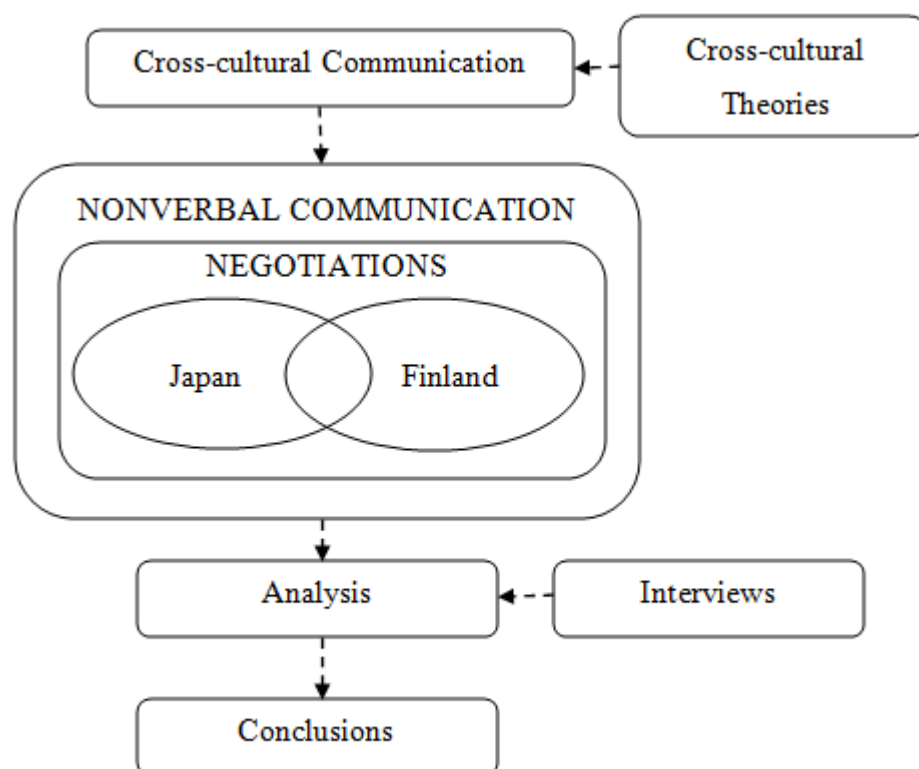


Figure 1. Conceptual frame of reference

## 2.2 Methodology

This part introduces the research methods and presents the data collection tools, which are being used to reach the objectives of thesis. While a quantitative research method focuses on numbers and statistics, a qualitative method aims to describe meanings and experiences. The objectives of qualitative research is to understand human behavior and reasons for those behaviors. (Glenn 2010, 95; Pirkanaho 2010.) The objectives of this thesis are similar with the objectives of the qualitative research so qualitative research methods will be used to reach the appropriate objectives.



The research that has the purpose to describe the subject of research is known as the descriptive research (Kaartinen 2010). In this thesis the objective is to make an accurately portrayal of the Japanese and Finnish negotiators' nonverbal communication characteristics, consequently classifying this research as the descriptive research.

### 2.2.1 Data collection

The data collection of the research will be based on both a primary and secondary data. The primary data is collected by the researcher and the secondary data has been collected by others. The benefits of using the secondary data are to save time and money by using already existing data for background information. The demerit of using secondary data is that the reliability of data is difficult to review. In this thesis, the secondary data is collected from various sources such as e-books, articles, lectures and the web pages of organizations. The results of secondary research will be used as the background information and support to the results of primary research. (Pirkanaho 2010.)

After the theoretical part of research has been conducted, the empirical part of research will be implemented. The collection of the primary data in the qualitative research takes great deal of effort but allows the researcher to experience the better understanding of the interviewee's personal issues and experiences. Primary data can be collected via various methods such as observation, interview, survey, experimentation, simulation and projective technique. The interview method was viewed as the most suitable for this thesis and the personal interview method will give the best and most suitable results for the research. The outcome of data collection in the personal interview depends upon the skills of researcher. Data collection in the qualitative research is very time consuming process. The researcher needs to record any potentially useful data accurately using field notes and voice recorder. (Krishnaswami & Satyaprasad 2010, 90; Neelankavil 2007, 51; Pirkanaho 2010.)

### 2.2.2 Interview

Interviews are conducted face-to-face and will take approximately 30 - 40 minutes unless interviewees feel that they need more time for their answers. The interviewees may freely speak about their experiences, while the interviewer will control that the every subject of questionnaire will be processed during interview. At the beginning of the interview, the interviewees were made aware of the purpose of research and how the collected information will be used. The each question will be explained during the interview, to ensure that interviewees understand the questions. They also will be reassured that their names and personal backgrounds will not be published in the research without their permission. The interviewees have been offered the possibility to receive the interview questions by e-mail before the interview, which gives interviewees the possibility to think their answers the beforehand.

The researcher will record the interviews with a digital voice recorder. In addition, the researcher will take notes to get the most important points on the paper in case the recording will fail. Also if the respondent forbids the use of voice recorder, the notes are only way to record the data. The recorder and notes will aid the researcher to remember the important data and in reviewing the data.

The interview requires interviewee's time and effort, therefore the interviewer is at least obligated to listen their wishes concerning the schedule and location of interview. However, in cases the location is not suitable to interviewer the alternate data collection method will be used, especially if the time limit of schedule is approaching. The alternative data collection method is a telephone interview, which can be done either through traditional telephone or through Internet software, Skype. Let it also be noted that when choosing the location, the place where is huge possibility of colliding with a communication barrier such as a lot of noise or some other distractions, is not suitable location for interview.

### 2.2.3 Sample

The size of sample will be small because of the time and cost reasons but consequently this allows to get more detailed and in the depth data from the interviews. The sample consists of two business people from each of Japanese and Finnish business backgrounds who will be selected discretionarily. When choosing the samples the certain criterias must be fulfilled. The first selection criteria is that they must have had experiences of negotiating with their counterparts, direct observation to and use of nonverbal communication with their counterparts. These counterparts must be Finnish to Japanese negotiators and to Finnish negotiators they must be Japanese. The easy accessibility will also affect the selection. Due to time restriction, the focus of thesis is not on the certain business field but on the business people who are willing to participate in the research.

The chosen Japanese negotiators were Interviewee #1 and Interviewee #2. Interviewee #1 works as Managing Director in the licensing company named PlusLicens & Design-Tokyo that has the Swedish parent company. Interviewee #1 has started to work with Finnish business people about one year ago. Some of her tasks are to keep day-to-day contact via e-mail and participate in negotiations about twice a year with their Finnish partners. Interviewee #2 works for UPM-Kymmene as Office Manager and she has participated to monthly face-to-face negotiations with Finnish business people for about two years.

On the Finnish side, Interviewee #3 and Interviewee #4 gave their opinion of the Japanese nonverbal communication. Interviewee #3 works as Communications Director at pharmaceutical company named Leiras: Takeda, which has Japanese parent company. During the merger, which happened in 2011, the interviewee #3 participated in many negotiations with Japanese business people. She also worked with Japanese in her previous occupations in Fuji Finland and Music Fazer (importing Yamaha pianos). The interviewee #4 works in Tampere Chamber of Commerce and Industry as Liaison Manager. Interviewee #4 has lived his youth in Japan and started to work as entrepreneur at 1993. During his years of entrepreneur, he practiced business with Japanese people. At his current employment he keeps daily contact to Japan via

Skype and participates in negotiations with Japanese business people when requested.

#### 2.2.4 Interview questions

A well-designed questionnaire is relevant for a successful interview but a formal standardized questionnaire is not suitable for the qualitative research, which seeks to describe experiences of interviewee. Formal questionnaire may restrict the discussion and not all opinions and views of interviewee may come up. The better way is to use the questionnaire as a frame for interview and have some probes under the questions to help discussion forward. For that same reason the questions should be open ended questions instead of a close ended. The problem using open-ended questions is that the respondent may find it difficult to articulate their responses properly. Nonetheless, it is important to let the interview process flow naturally instead of keeping a strict control of it, because this way the respondents may freely express their opinions and new findings might be discovered. (Crawford 1997, 33; Krishnaswami & Satyaprasad 2010, 129-130.)

The questionnaire with open-ended questions needs to be simple, clear and have only essential questions with a logical order; general questions at the beginning and the more detailed questions at the end. The content of questionnaire is based on the results of the secondary research and includes questions, which will assist the research to achieve the settled objectives; finding answers to research questions. The researcher has left out the questions concerning the identity of respondent from the questionnaire because of confidentiality reasons and the interviewer is presumed to know this information already. The questionnaire will be translated into Finnish and English languages, since researcher does not have required language skills in Japanese language. (Pirkanaho 2010.)

#### 2.2.5 Analysis

The analysis of data begins immediately after the first interview has been conducted and the results of the analyses will be modified throughout the research. This is be-

cause if the data collection and analysis is not done simultaneously, there is a danger of overwhelming the researcher with the amount of data at the end. This way also the researcher has more possibilities and potential to discover the more useful data and findings.

Since research is using open-ended questions, which are more difficult to analyze than close-ended questions, the analyzing process is more challenging and takes more time. To save time and speed up the analyzing process, the sample is kept small. The researcher will also use various tools to help the analyzing process. The categorizing of themes and cross tabulations will be used to explore connections, differences and similarities and highlight important features from all that data. (Crawford 1997, 36; Suter 2013, 359-360.)

#### 2.2.6 Validity and Reliability

The most common method to demonstrate the validity of research is to make a detailed description of the whole research process; the composition and attitude of sample, the method of research and whether the research situation affect the results. In other words, the methodology chapter of this thesis is created to demonstrate the validity of research. The bias in qualitative research presents a deep concern. The researcher must be aware of the danger of bias and recognize them from the beginning to the end of the research. When the researcher is aware of her bias and takes unbiased approach to all parts of the research, the biased interpretations are more unlikely to happen. (Kaartinen 2010.)

This interview could be executed using the smaller sample of one Japanese businessperson and one Finnish businessperson, but this would result to the research of being weak and unreliable. To increase the reliability of research and to make sure that the results of study are not consequences of coincidence, the size of sample was increased to two business people from both cultures. The researcher would like to have the larger sample but for schedule reasons, it was decided to shrink the sample to this. Both Japanese and Finnish negotiators were interviewed to see if results from both cultures match with each other. The questionnaires are practically same for both

Japanese and Finnish interviewees, thus giving the more reliable results making the analyzing process of results easier. The careful planning and scheduling of interviews will also increase reliability. For the same reason the recorder was used in interviews; to make sure that interviewer is able to receive all data than using only notes alone allows.

### 3 COMMUNICATION

#### 3.1 Cross-cultural Communication

Communication is a two-way process, meaning that it involves both communication skills of the sender and listening habits and interpreting skills of the receiver. A channel of message can be a verbal speech, written words or nonverbal behavior. (Thomas & Inkson 2009, 88.)

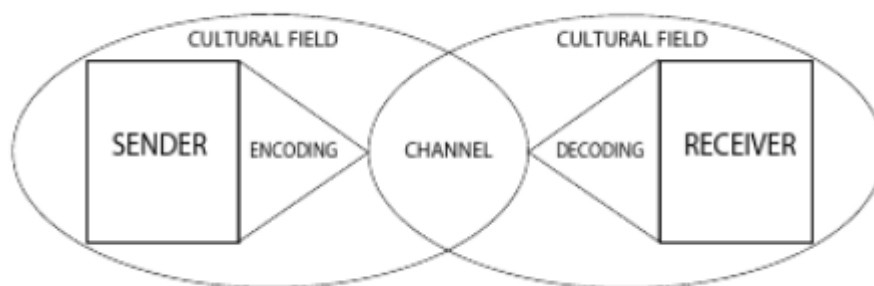


Figure 2. Cross-cultural communication process (Thomas & Inkson 2009, 88).

The communication will get more complicated and challenging when it occurs between two different cultures. In the figure 2. the process of cross-cultural communication is visualized. The cultural backgrounds of sender and receiver are inserted to the communication process. These cultural based elements affect the whole communication process. This process is called the cross-cultural communication. (Thomas & Inkson 2009, 88)

### 3.2 Cross-cultural Theories and Studies

Many theories and studies have been created to explore and study the communication across cultures. For this thesis, the Hofstede's cultural dimensions and Edward Hall's theories were chosen. These studies will help to understand the cultural features in cross-cultural communication and their differences. Both theories are useful tools to navigate around the cultural differences.

#### 3.2.1 Hofstede's Cultural Dimensions

Geert Hofstede, Dutch social anthropology, researched cultural differences in the 1980s and build up a framework that defines and classifies national cultures, which he named the dimensions of cultures. He named these dimensions as power distance (PDI), collectivism versus individualism (IDV), femininity versus masculinity (MAS) and uncertainty avoidance (UAI). Long-term versus short-term orientation (LTO) was added to other dimensions later on. (Hofstede 2010, 31.) In the next part, we will get a deeper look to these dimensions by comparing Japan's and Finland's cultural profiles.

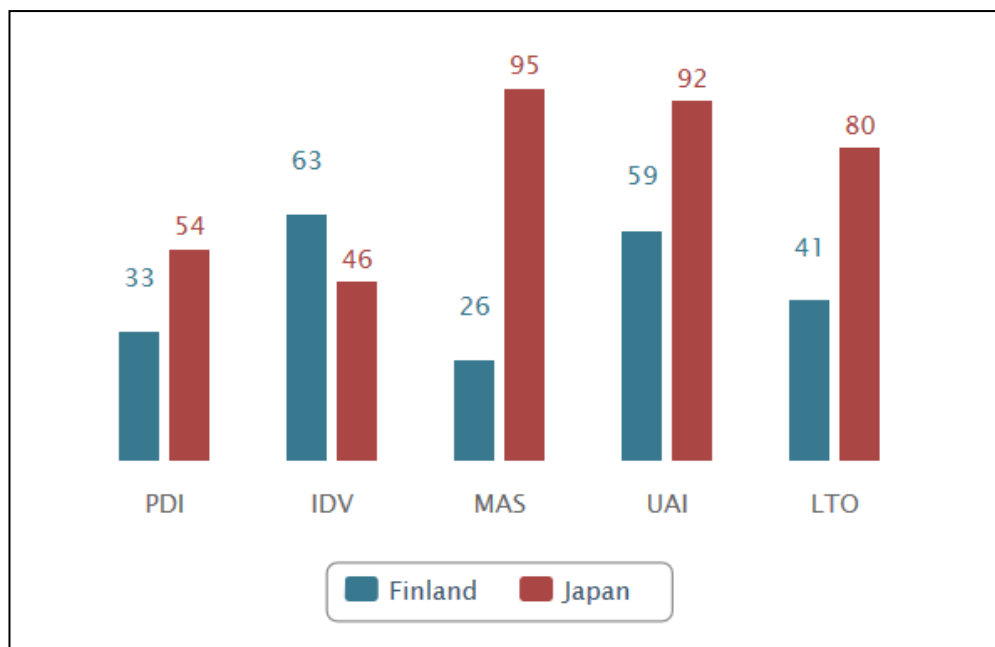


Figure 3. Cultural dimension in comparison: Finland and Japan (Website of The Hofstede Centre 2013).

### 3.2.1.1 Power distance

Power distance (PDI) calculates the amount of inequality in society and how it is accepted by the less powerful members of society. The high score in power distance is a sign of inequality and hierarchical order in society. In high power distance societies everyone has their own place and are expected to accept their place without question. The management of company, from culture with high power distance, make decisions and the lower employees are expected to respect those decisions and look up to management to provide directions. Asian countries are known for their hierarchy and respect for superiors, making them usually high power distance countries. Japan with the score of 54, while is considered as Asian society has lower score in power distance than the most of Asian societies. Like other power distance societies Japan respect those with higher status but this higher status can be achieved by all men who work hard enough. One example is the Japanese way of making decision, which is known for being slow because all levels of hierarchy in company must confirm the decision before it moves to the top level, meaning the person on the top is not allowed to make decisions alone. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

The low score in power distance reveals that society do not accept inequality and demands the distribution of power. The workers in low power distance societies are more likely to accept more responsibility and question the management's decisions and the role of management is to guide and to listen their teammates. The Northern European countries, including Finland with the score of 33, are cultures with low power distance. In Finland equality is a highly respected value and everyone must have same rights and responsibilities. Independence is respected and control is frowned upon. In companies when making decisions, everyone's opinion matter and must be taken into account. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

### 3.2.1.2 Collectivism versus Individualism

The second dimension is the collectivism versus individualism (IDV) which defines the relationship between the individual and group. The low score in this dimension



means the culture is collectivism while the high score implies of individualism society. The collectivism society has a group-based thinking and everything they do they do for the sake of group to which they are loyal. The individualist society has more individual-based way of doing things. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

Japan has score 46, making it the collectivist society. The Japanese tend to adopt "we" way of thinking but this way of thinking has started to disappear slowly from Japanese society because the newer generations have started to adopt western ways of working. Nevertheless, this does not yet affect the fact, that Japanese, like other collectivist societies, have the fear of losing their face and put the interest of group before their individual needs. Nevertheless, unlike other the more collectivist societies, Japanese have smaller family system, in which the oldest son inherits from father, but other siblings leave the home to find their own living and family. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

In this dimension, the score of Finland is 63, thus making it the individualistic society. Like the most individualistic societies, Finnish people only feel the responsibility to take care of themselves and their immediate families. In the most cases, the relationship between employer and employee is about the mutual benefit, not for sake of loyalty or for sake of belonging to the work group. To Finnish, unlike to Japanese, changing job for sake of better pay or benefits is no problem. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

### 3.2.1.3 Femininity versus Masculinity

Femininity versus masculinity (MAS) is the third dimension. The low score signifies of femininity and the high score of masculinity. The countries that are more masculine are motivated by competitiveness and success. The roles of man and woman are clearly separated and there is a belief that they are living for sake of working. Japan belongs to the most masculine societies with score of 95. The difference in Japan is that they do it with collectivism, meaning they compete with groups. In the work, there is lot competitiveness between departments and groups, because people get mo-

tivated of being in the best team. This competitiveness also happens between companies who work on the same field or between the schools and among students. Another known sign of masculinity in Japan is workaholism among the people and that managers tend to be males because to females it is difficult to rise to manager positions and those that do, have to put their career before anything else. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

On the opposite side of masculinity, there are feminine societies who have more fluid gender roles and work for sake of achieving the quality of life, not for sake of work. People who live in the feminine society value the equality and consensus. Finland is has low score of 26, making it very feminine society. The Finnish employees want their free time and consensus between managers and employees is wanted by both sides. If a person is not satisfied with his job, they can easily leave it. To Finns it is the better to do work that you like rather than to be successful and many people leave from their well-paying job to study or work in the area they are more interested in. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

#### 3.2.1.4 Uncertainty Avoidance

Uncertainty avoidance (UAI) explains how well societies tolerate and behave in uncertain situations. The society with low score in uncertainty avoidance is more willing to tolerate unknown future and believe that what happens will happen, while the society with high score in uncertainty avoidance perceive uncertain situations as threat and try to control them with regulations and rules. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

Japan owns very high score of 92 in this dimension meaning they have no tolerance for uncertainty and to reduce it Japan has regulations for almost everything and those rules must be followed. This is no surprise when one takes into account that Japan must face dangers of natural disasters all time. Naturally, Japanese society must have learned to survive in these harsh circumstances. Japanese society also has respect for their long rooted traditions and they regard a change with suspicion and cautiously. In business life, Japanese managers demand that before any decisions are made, all

facts must be collected to make sure there will not be any surprises, even if the more money and time will be spend. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

At 59 score Finland scores as a medium high un-tolerance of uncertainty avoidance but it is more willing to tolerate the uncertainty than Japan. They do not see deviance and ambiguity as huge threat as Japanese do, and are more willing to take risk. But like Japan, Finns do not make decisions lightly without checking all facts or feel need to have rules to regulate society. Finns are also very punctual and think that "time is money" thus dislike of wasting time. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

#### 3.2.1.5 Long-term versus Short-term orientation

Long-term versus short-term orientation (LTO) was the fifth dimension to be found. This dimension deals with how societies search for virtue and how they perceive time. Societies with long-term orientation have a future-oriented perspective meaning they tend to think how their actions affect the future. Long-term oriented people create their opinion depending of situation, context and time. On the opposite side, the short-term oriented society has adopted more traditional point of view and present has more meaning than the future. This type society has habit of thinking that there is only one truth. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

At score of 80 Japan, with many other Asian countries, belongs to long-term orientation. Thus, they have the future-oriented perspective and a belief that they are small part of the greater picture. This orientation can be seen in the Japanese companies who invest huge amount money in the R&D. This is done for the sake of durability and that the company will be able to serve generations to come. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

Finland with score of 41 is short-term oriented society. Finnish are more interested on short-term results, are more self-centered, and want to have a personal steadiness and stability. Unlike Japanese, Finns have tendency to achieve quick results and to

enjoy profits now rather than to save it for later generations. (Tekajarin 2010; Website of The Hofstede Centre 2013.)

### 3.2.2 Edward T. Hall's theories

Anthropologist Edward T. Hall was one of the founders of the study of intercultural communication, the term he founded. He discovered many intercultural theories that many experts still use. (Shaules 2010, 56.) This chapter introduces some of cultural factors that he created.

Context is information surrounding a communication event. The level of context can vary from high to low context. A person with high context already has the most of information and with their extensive information networks, they make sure that they will have it in future. They can handle huge amount of information without problems and do not need to be explained every single detail. High context cultures include Japanese and Arabs. On the opposite side, excluding their area of expertise, low context people are not so well informed and they require background information to reach the decisions. However, if there is too much information to be processed they might not be able to handle it all. The examples of low context cultures are Germans and Northern Europeans. (Hall & Hall 1990, 6-7, 180.)

Hall introduced the two time systems for international business; polychronic and monochronic time orientation, which describe how cultures structure their time. To people from monochronic society, time is seen as the almost concentrate object; "time is money". They dutifully follow schedules and deadlines and want to do things one by one. They do not easily change their plans. The cultures with monochronic time system are, for example, the United States, Germany and Scandinavian countries. Polychronic time system is the completely opposite of monochronic time system. They see no problem of doing multiple tasks at the same time and are willing to bend their deadlines. They have no problem changing their plans and schedules. Latins are an example of societies with the polychronic time system. (Hall & Hall 1990, 13-15.)

Proxemics was the name Hall gave to the study of space in the nonverbal communication. Living beings need space for themselves and they perceive that space belonging themselves. This space and everything within it, is their "territory". Those who try to force their way to that territory are intruders. The size of territory changes depending on various factors, such as a cultural background. (Hall & Hall 1990, 10-12.) The more from the use of space can be read from chapter 5. Nonverbal communication, 4.3.6. Personal Space.

### 3.3 Cross-cultural Communication in Business Negotiations

Cross-cultural negotiation is a communication situation where people from different cultural backgrounds come together in the order to reach certain objectives (Moore & Woodrow 2010, 9). In any negotiation, all parties try to reach the best possible outcome for their own position and if their objectives do not agree, the situation may result in a conflict. (Thomas & Inkson 2009, 100.)

When the cultural backgrounds of parties differ from each other, negotiations will get more complicated. Cross-cultural negotiations involve great deal of misunderstandings mainly because the each nationality holds different goals, priorities and has their own way of expressing their desires. People from different cultures have different manners, values and beliefs, naturally their style to negotiate and negotiation behavior are different. (Kirihaara 2011.)

For example, some cultures are more relationship-oriented, meaning they wish to have a positive and long relationship with other party and wish to get know each other better before doing any business with them. However, other party might be more deal-oriented negotiators, who take the more impersonal approach to negotiations and are more interested in getting negotiations done and over. This does not mean that they are not happy to build a strong and long business relationship with other party. All this has everything to do with the values and beliefs of the culture of each party. (Gesteland 2002, 27-28.)

To succeed in cross-cultural negotiations a negotiator must be aware of cultural differences and respect them to find common ground. If they do not, the negotiations are in danger to fall apart. (Gorman 2008, 168.)

### 3.4 Barriers in Cross-cultural Negotiations

If there is nothing to interfere with a message, the message is correctly understood and the communication is successful. However, if the message is interfered, there is a danger of communication breakdown. The causes of interfere are called communication barriers or noises. Communication barriers could be divided: psychological, physical, semantic, organizational, individual, economic, geographical, technological and cross-cultural. This part will focus on the last one, cross-cultural barriers. (Pathi 2008, 22; Rai & Rai 2008, 34.)

No matter how well negotiations are planned, there is always the danger of miscommunication when cross-cultural factors are included. The misunderstandings in cross-cultural communication happen often because people from different cultures see, understand and act in the different way. (Rai & Rai 2008, 41.)

To communicate effectively a common language is needed, but unfortunately, this is not always possible with the amount of languages around the world. Usually in cross-cultural negotiations, at least one party is forced to speak foreign language, which might make them handicapped (Nishiyama 1999, 9). The simplest way to get over a language barrier is to hire a translator, but this is both time-consuming and expensive. There even might be the communication barrier between cultures who speak the same language, because of dialectical difference or words may have different meanings. Even English, which has risen to be the language of international trade, is used differently in each country that uses it. (Lewis 2005, 63, 170; Thomas & Inkson 2009, 89-90.)

The way to communicate nonverbally is seen as one of the greatest barriers in cross-cultural communication. This includes all forms of the body language, speech styles, listening habits and the social behavior. Every culture has their own guidelines of

what is considered the acceptable behavior and if these differences are not recognized and taken into account, they might affect communication process negatively. If the other people do not follow the socially accepted behavior that you know, you might judge them negatively. (Carté & Fox 2008, 65; Website of Richard Lewis Communications 2013.)

Different cultures have their own set of values, which create core beliefs and national characteristics to the population of country. Values of country form the basis for everything else in the culture; behavior, hierarchy and norms. The values judge what is right and wrong. When communicating with other culture, the differences in values cause us to judge other negatively because we find difficulties accepting any other values than our own. (Rai & Rai 2008, 42; Website of Richard Lewis Communications 2013.)

Sometimes the barrier might be the inside of mind of individual negotiator. Ethnocentrism is the belief of superiority in one's own cultural group. A person with ethnocentric way of thinking measures other cultures against his own, which he believes to be ideal culture, and is unable to understand the differences of cultures. This makes the individual to refuse to conduct business any other way than his or her own. (Website of Inc.com 2013.)

Other psychological barrier in cross-cultural communication is a stereotyping. Stereotyping is to create a standardized image of a group and judge the all members of group to act the way of standard. Unfortunately, assumptions of how the member of other culture will act and behave may prevent the person of seeing the individual behind the stereotype. (Mitchell 2000, 28.)

The concept of time varies among cultures, making it the barrier to overcome in cross-cultural negotiations (Website of Richard Lewis Communications 2013). Cultures do not share same time orientation; some focus on the past, some on the present and some turn their eyes to the future. Attitude to time also differs from culture to culture. Some cultures are strict on punctuality and schedules while others see time as much more flexible context. This naturally affects their work and social behavior. (Rai & Rai 2008, 42-43.)

## 4 NONVERBAL COMMUNICATION

### 4.1 Nonverbal Communication

*"90 % of person's emotions are expressed via the nonverbal communication."* This statement was stated by Daniel Goleman. (Website of Body Language Expert 2013.) To put it the simplest way, the nonverbal communication (also called body language) is the communication without using any words. People use a verbal communication to convey information while the nonverbal communication is used to convey feelings and values. (A&C Black 2009, 17.) When one is able to interpret those feelings, the relationship building is considerable easier.

The nonverbal communication has many functions within the communication process;

- **Regulating**  
To regulate a conversation; for example, to tell when speaker is ending his speech.
- **Substituting**  
To replace the verbal communication when it is not available or possible in certain situation.
- **Conflicting**  
To conflict the verbal communication.
- **Complementing**  
To support and strengthen the verbal message.
- **Accenting/Moderating**  
To add something to the verbal message. For example, to highlight or soften message.
- **Repeating**



To say same thing both, verbally and nonverbally.

(Website of the Body Language Expert 2013; Website of Nonverbal Communication Portal 2013.)

To interpret the nonverbal communication one must observe other people and clues that they give. However, before trying to interpret the nonverbal communication, there are some points that are useful to know.

What one should remember when reading the body language is that there are no absolutes associated with any of these conclusions. To understand the person's feelings and behavior, we must consider the situation and context in which the communication occurs. The person changes their behavior depending of what is their relationship to other person. This change in behavior reflects also to nonverbal communication. (Gorman 2008, 24.)

One single gesture can mean anything or nothing, but if there is a group of gestures that lead to the same conclusion, there might be some meaning in the gesture. Nonverbal clues happen in clusters and one should look for these behavior clusters when trying to interpret nonverbal clues. A person with crossed arms might be cold or displeased but if they are also scowling and shaking their head, the more likely conclusion is that they are displeased. (Gorman 2008, 25.)

One of the important points when reading nonverbal clues is the congruency. This happens when spoken words match to the tone and the body language. The feelings and words are in agreement and person truly believes what they are saying. On opposite side, incongruence occurs when the words and body language do not match. If the person tells that they are happy but their shoulders are slumped and they are frowning, they might not be telling their real feelings. (Gorman 2008, 26-27.)

One should know how the person behaves when they are relaxed before trying to understand how they act when they are under pressure. Consider that perhaps this type of behavior is normal from them before trying to interpret their nonverbal behavior. To do this you need to know the person before trying to figure their behavioral base-

line. After all, it is easier to spot deviant behavior when you know the person. (Gorman 2008, 27.)

#### 4.2 Nonverbal communication across cultures

In the types of nonverbal communication section, there are some examples of cultural differences in nonverbal communication but the following part takes the more general look on the cultural differences in nonverbal communication.

Our culture teaches us the nonverbal customs we know, what is the acceptable behavior and the meaning of those behaviors. Our nonverbal communication skills and habits; how we communicate with our bodies, voices and territory, is learned from the culture we were born and grown up in. (Samovar, Porter & McDaniel 2010, 249.)

When there is a clash of two cultures, one should know that the nonverbal communication is not universal. The meaning of gesture and expression can vary depending on the cultural background. A nod of head might mean the agreement in the most of the countries, but in Greece and Bulgaria, it means the opposite. A gesture that is an appropriate in one country might be offensive or even illegal in another. (Furnham & Petrova 2010, 89; Mitchell 2000, 78; Website of Body Language Expert 2013.)

When two cultures with different language meet, the importance of nonverbal communication grows. When one cannot understand words, they rely on the body language. Knowing a proper cultural behavior will also help international negotiations go smoothly and gives a good impression to other party. All societies rather do business with people they like and who show respect to their culture.

#### 4.3 Types of nonverbal communication

The major categories of nonverbal communications include; the general appearance, posture, gestures, facial expressions, eye contact, personal space, touch and paralanguage. All previously mentioned types will be discussed in greater detail in the following sub-chapters.

#### 4.3.1 Appearance

People have been communicating with their appearance for a long time. The way we dress is a way to express our status and send messages to other humans. These messages are usually seen first and they usually create the first impression of person. This is why the appearance is very important part of the nonverbal communication.

Watching what you wear is the most effortless way of maintaining control of how people perceive you. Clothing can indicate gender, age, nationality and economic situation. In certain professions, there are certain expectations in the terms of appearance. Businessperson is expected to look sharp, neat and sophisticated. If they do not look like we expect them to look, we presume they are not very qualified. (Mitchell 2000, 79.)

It is not only dressing properly, but one communicates with their whole appearance. If there is a lack in personal hygiene or grooming; messy hairstyle, unshaven face, dirty skin, the results is that the person gives a distasteful impression. The cleanliness of body and grooming is not usually taken into account unless there is a clear lack of it. The health of person can also be seen from appearance, for example, from the condition of skin and eyes. (Mitchell 2000, 79; Rai & Rai 2008, 214.)

Humans have a habit of forming their opinion of the people from their appearance. People who are more pleasing to look are seen as more interesting, reliable and attractive. In international business communication, this habit of categorizing the people by their looks creates the communication barrier, because appearances are often deceiving and can lead to bad consequences. (Nikitina 2009.)

#### 4.3.2 Posture

Kinesics is the study of nonverbal behavior related to a body movement. Posture is a way to communicate emotions and state of mind using the whole body from head to feet and it is a part of Kinesics. (Gesteland 2002, 72; Website of Study Body Language 2013.) By observing how people hold their body and how they change their

position from one to another, the observer is able to see the change of mood and attitude of person (Gorman 2008, 32).

Posture can be divided into closed posture and open posture. Closed body posture usually includes folded arms, crossed legs and the whole body is turned away from speaker. Their body sends the message of being unapproachable and reluctant. In contrast, open body posture includes uncrossed legs and open arms with exposed palms. People with open posture are usually more persuasive and receptive. (Gorman 2008, 37-38; Mitchell 2000, 80.)

The position of our body reveals our feelings about objects, people and occurrences around us. By orienting our whole body, or some part of it, towards the object of our interest we tell people around us that our full attention is on to the subject and we are attracted to it. On contract, if we turn our body away from something, it does not interest us. Leaning forward is also the sign of interest while leaning backwards is a sign of aversion. (Gorman 2008, 39-40, 46.)

There is a huge difference if the negotiator is explaining his offer while sitting with his back straight instead of slouching with rounded shoulders. The people who has a good posture; the straight back with shoulders back and head help up, are perceived as confident and capable. (Mitchell 2000, 80.) On contract, slouching shoulders and back shows a lack of confidence and laziness (Website of Study Body Language 2013).

The same goes with the way we walk. A person who walks with the straight back and evenly paced gait is perceived as the confident and positive person. While a person with slow pace and slumped body is seen as the depressed person. (Gorman 2008, 123-124.)

It is said that feet are the most honest part of the body because we forget them the most of time (Gorman 2008, 117). The way person is sitting can tell about their mood. Crossed legs indicate comfortableness but it can also be just a habit. Some men have also the habit of resting ankle of one leg over thigh of other. This posture is perceived as confident, but also somehow cocky. Usually, locking ankles is way to

us restrain or to protect ourselves, while spreading our legs is the signal of confidence. The latter is not a very feminine way of sitting, so women do not usually practice it. (Website of Study Body Language 2013.)

Posture is also used to express a status, such as subordinate bowing their head and making their body appear the smaller than it is. This is done to show that they are not threat. (Gorman 2008, 37, 126.)

#### 4.3.3 Gestures

Body gestures are a part of Kinesics and are the most obvious of the nonverbal communication (Gesteland 2002, 72). With our hands and other body parts, we reveal our mood, attitude and sometimes even our lies. Gestures can be used to illustrate, supplement, control and substitute the verbal communication. Some gestures need verbal communication to make them understandable but some work well without speech. (Gorman 2008, 95.)

People make both voluntary and involuntary gestures. When we wave to our friends across the street, we do that knowingly and voluntarily. Involuntary gestures are the ones we make unconsciously, by the force of habit or when our emotions are high. (Website of Nonverbal Communication Portal 2013.)

When we talk about gestures, the most of people think of hands but the head is also able to tell many messages. The movements of our head tell where to our attention is focused on. Head is turned towards the object of our interest and if there is something we do not like we turn our head away from that object. Position of our head also tells our mood. When we are in the good mood, we hold our head high but when our mood goes down so will our head. When we are curious or confused we tilt our head to side. Head movement can also indicate agreement, disagreement and give feedback. (Website of Study Body Language 2013.)

Hand and arm gestures are numerous and so are their meanings (Lewis 2005, 160). With our hands we express nervousness by adjusting clothes and hair (preening), im-

patience by tapping fingers on a table and insecurity by touching ourselves (crossed arms and hugging ourselves) (A&C Black 2009, 25). Hands are also used to substitute the verbal language and they also have their own language, a sign language (Gorman 2008, 95, 100-106; Website of Study Body Language 2013).

The studies show that people who gesture a lot are perceived warmer and energetic than those with no gestures who are perceived cold and logical. On the other hand, too much gesturing gives the appearance of person being too emotional. (Gorman 2008, 97.)

The gestures are made all over the world but their meanings are not universal. There are some gestures that are known worldwide; a shrug of the shoulders to indicate lack of interest or ineptitude and pointing with hand to indicate direction. However, the cultural differences manifest in the simplest signals. You would think that pointing is universal, but cultural differences lie with how you point. In fact, pointing with index finger is considered an insult in some cultures, such as Spain, Japan and Indonesia. It is safer to use the whole hand. (Thomas & Inkson 2009, 98; The Website of BodyLanguageExpert 2013; Website of Nonverbal Communication Portal 2013.)

#### 4.3.4 Facial Expressions

A face is the most expressive body part that human has, with the capacity to create over a quarter of million different expressions (Mitchell 2000, 79-80). The facial expressions communicate instinctive emotions of people (Thomas & Inkson 2009, 99).

Professor Paul Ekman found six facial expressions, which were recognized and understood universally. The main six emotions and their characteristics are:

- Happiness - smile, dimples, raised cheeks, the corners of eyes crinkled
- Sadness - raised inner eyebrows, corners of mouth pulled down
- Surprise - eyebrows raised, wide open eyes, open mouth
- Anger - lowered eyebrows, an intense stare, lips pressed together

- Fear - raised eyebrows, wide open eyes, lips stretched back
- Disgust - a wrinkled nose, lowered eyebrows, closed eyes, a raised upper lip  
(Gorman 2008, 72-76.)

The most of cultures have learned to hide their oblivious feelings behind a neutral expression. This ability to hide emotions is needed in many professions and situations, for example, customer service or business settings. Another way to hide real emotions is a smile. Many Asian countries that are collectivist culture, has learned to hide their emotions behind the smile. That way the harmony of group is protected and everybody's face is safe. (Thomas & Inkson 2009, 99.)

#### 4.3.5 Eye Contact

*"Eyes are the window to the soul."* There are many sayings about eyes, which is not surprise because eyes hold the most precise information about person's feelings (Gorman 2008, 52). Dilations of pupil, blinking rates, direction of gaze and widening of eyes are all the part of communication with eyes (Furnham 1999, 13). To use the eye contact skillfully in communication, one should know when to make or avoid eye contact (Thomas & Inkson 2009, 99-100).

Eye contact can be used to pace conversation. By taking the eye contact with other person, speaker can give message that they are about to stop talking. (Thomas & Inkson 2009, 99-100.)

When you include cultural differences, reading eye contact comes considerable more difficult. In the most of Asia, holding eye contact with the person of authority is taken as rudeness and hostility and avoiding it is seen as a sign of respect. In Western civilizations, person who holds eye contact is seen as polite and sincere. Staring is considered rude or too intimate and too little eye contact is considered hostile or suspicious. Both should be avoided. Arabian and Mediterranean cultures have a convention of holding eye contact longer than most cultures do. (Thomas & Inkson 2009, 99-100.)

#### 4.3.6 Personal space

Personal space is the acceptable distance between us and the other people. The person has an invisible bubble around himself or herself, which they consider his or her own space. The size of this bubble depends on the individual, relationship to person nearby, situation and culture. (Hall & Hall 1990, 11.)

Edward Hall was one of the first researchers who did the research of the use of physical space, which he named Proxemics (Gorman 2008, 129). He also discovered that there are the four main zones that we use to control space around us.

- Intimate zone (0 - 60 cm) for family and loved ones.
- Personal zone (60 - 150 cm) for friends and trusted ones.
- Social zone (150 - 360 cm) for acquaintances and strangers.
- Public zone (over 360 cm) for public speaking.

(Website of Study Body Language 2013.)

How the personal space is used and maintained during the encounter depends on the individual, context, gender, relationship, hierarchy and culture (Website of Kielijelppi 2013). To misjudge the appropriate interpersonal distance the other person needs, can result to the other person feel physically threatened and perceive the intruder as an aggressive or socially clueless. When person feels that their space is threatened they try to expand space by stepping back or building up the shield by putting something between them and threat. (A&C Black 2009, 28; Gorman 2008, 131-133; Nishiyama 1999, 25.)

#### 4.3.7 Touching

Touching is a subcategory of the study of nonverbal communication, which is also called Haptics. In the nonverbal communication, the physical touch is the most intimate way to communicate. The touch is used to communicate emotions and feelings of people. A message of touch varies depending on the situation, touched part of body, type of touch, age, gender and individual. Touch can break boundaries but



touch in wrong situation and place causes the communication barrier or may even destroy a relationship. (Nikitina 2009.)

Like in the other types of nonverbal communication, the culture plays a huge role in Haptics. Every culture has their own rules of touching; when, where and how it is proper to touch other people. Cultures can be separated to low-touch cultures or high-touch cultures. Asia and North Europe are typical low-touch cultures while Latin America, Middle East and Southern Europe are high-touch cultures. (Thomas & Inkson 2009, 97.)

One of the common ways to use touch in communication are greetings. The most known way of greeting, especially in international business, is a typical western greeting; a handshake. It signifies a friendly relationship or a hope for long and good association. What kind of handshake is proper depends of the character and the cultural background of the individual. Let it also be noted that in some cultures, the gender must be taken into consideration. Such as the ones with Muslim religion, a man can shake hands with woman only if she offers her hand to him. (Gorman 2008, 164; Thomas & Inkson 2009, 97; Website of Body Language Expert 2013.)

A kiss and hug can be slightly complex forms of greetings, because both are known as a form of affection. The role of kiss in greeting depends of how the culture perceives the touching between people. In addition, the place of kiss and the gender of both, receiver and giver, matters. The hug and kiss to cheek in the Mediterranean, North Africa and the Middle East countries, is considered a common and acceptable greeting. However, in the more conservative cultures, the kiss as the greeting is considered as a faux pas. (Gorman 2008, 165.)

#### 4.3.8 Paralanguage

The term "paralanguage", refers to the elements of nonverbal communication, which may affect the meaning of an utterance. These elements of nonverbal communication include the intonation, volume, speed, pitch, hesitation, emphasis and the use of

pauses. Gasping, sighing, laughter, shushing, yawning, coughing, etc. are all components of the paralinguage. (Website of Kielijelppi 2013.)

By using paralinguage, the receiver of message is able to discover more from both; message and sender, than just words allows. One can figure out the stance and opinion of speaker, when they are beginning and ending their statement. (Website of Kielijelppi 2013.)

People who have a habit of speaking with high volume are usually seen as aggressive and unbending. On contrast, the people who speak very softly are listed as well spoken and bashful. Low pitches and slower word pace are affiliated with sadness and low spirit. High pitch voice is a sign of nervousness and fury. (Nikitina 2009.)

Silence is a huge part of the paralinguage and is an important aspect of communication. Some believe that silence is the absence of communication but this kind of thinking is incorrect. The silence is required element in conversation because without the pauses in speaking and listening in silence, the conversation would be incoherent. (Agarwal 2010, 21-22.)

Silence has many useful functions, such as thinking time, listening, emotion management, taking distance or showing respect. Silence can also be used deliberately as a negotiation tactic or as an encouragement to speak. (Nakane 2007, 11-12; Prince & Hoppe 2000, 16; Thomas & Inkson 2009, 93.)

While some cultures are uncomfortable with silence (for example, American and German) and perceive it in negative light, there are cultures that see silence as the sign of respect and the important part of communication. Japan and Finland are examples of those culture types. (Mitchell 2000, 81.)

## 5 NONVERBAL COMMUNICATION IN FINLAND

### 5.1 Nonverbal Communication in Finland in General

Finland is a democratic and egalitarian society and these values can be noticed in their behavior, homes, companies and especially in their nonverbal communication. There are little differences in social classes. The women and ethnic minorities have a strong presence in both political and business life. (Website of globalEDGE2013.)

In his book, "Finland, Cultural Lone Wolf", Richard Lewis (2004, 84) stated that Finns are reluctant communicators but they do have the hidden strengths in their values and the code of behavior. He also wrote that the dilemma of the Finns is that they have a Western European values together with the communication style of Asians, which are incompatible.

The Finns' nonverbal communication is reserved rather than overflowing. Emotions are rarely shown in the public. They are not fond of overly emotional displays or melodramatic body language. They might tolerate them but never view them in positive light. (Lewis 2004, 58; Website of Yle 2013.) The proper way to stand in Finland is the typical Western posture; straight back and shoulders pulled back. The gait of Finns is a rather neutral, especially in winter when they walk more briskly and swiftly. (Lewis 2005, 81.)

The Finns do not have a habit of doing excessive or exaggerative hand gestures in conversation. They do not usually wave their arms around or make obscene gestures with fingers. Too much arm waving may irritate the Finns; who tend to associate those gestures as overdramatized or too emotional. (Lewis 2004, 80.) In Finland, a nod of head means an agreement and a shake of head a disagreement. They hardly use any more head gestures than these two. When yawning and coughing it is polite to cover your mouth. (Lewis 2004, 79; Website of The Culture Crossing 2013.)

Eye contact in Finland is a little confusing subject, because it is something between Western and Asian cultures. The Finns respect and see the eye contact as a sign of

honesty, like Western societies but like Asians, they are also embarrassed of staring and the wary of over intensive eye contact. Overall, it is better to look into the eyes of Finns rather than to try to avoid eye contact with them. (Lewis 2004, 78, 74.)

Finland is one of the most rural countries in the EU and thus the relatively sparsely populated country. Therefore, it does not come as surprise that Finns like their space, both physical and mental. The normal space bubble of Finn is a circle of 1,2 meter radius. They do not like having somebody penetrating their space bubble and get annoyed easily if somebody does. (Lewis 2004, 152; Website of thisisFINLAND 2013.)

The Finns avoid of touching in public and during the conversation. If somebody touches them during the conversation, they will look them strangely and might get suspicious. Finns also do not usually greet each other with a kiss, especially men. The friends may hug when greeting each other and some may give the kiss to cheek but this is a very rare. (Website of The Culture Crossing 2013; Website of thisisFINLAND 2013.)

## 5.2 Nonverbal Communication in Finnish Negotiations

The typical Finnish negotiator is blunt and straight forward with their words but reserved in the nonverbal communication. They are not very emotional and wish to focus on more to technical facts than emotions. The strong displays of emotions are perceived as being unprofessional and having no place in a business life. (Website of Foreign Translations 2013; Website of globalEDGE 2013.)

The dress code in Finnish business negotiation is generally modest, but not overly formal. Men wear dark colored suits with shirts and conservative ties and for women proper clothing is a business suit with pants or skirts or a blouse with a skirt or dress pants. One needs to make sure not to overdress, because Finns might take that as of being showy or even arrogant. Nowadays even jeans and chinos are seen in the business circles. (Gesteland 2002, 308-309; Website of Foreign Translations 2013; Website of globalEDGE 2013.)

When standing and speaking with people it is not polite to fold your arms or keep hands in pockets, especially in business meetings. When sitting Finnish negotiators tend to cross their legs but it is preferable to use the knee-over-knee cross or ankle-over-ankle cross. The other ways of crossing of legs is not commonly used. Resting ankle on the other leg is not a proper way to sit in business situations. The legs-together position is the most formal way of sitting but it may give a sign of defensive and subordination attitude. At the first meeting, Finns sit with the legs-together position but later on they change it to the more relaxed and informal legs-crossed position. (Gesteland 2002, 309; Lewis 2005, 80-81.)

Facial expressions of Finns may be hard to read. Finns do not use their mouth a lot outside of talking and eating. They do not smile all the time to be polite or use their mouth in nonverbal communication in general. The Finnish negotiators do not trust people who smile a lot. The person smiles often, they can be viewed as suspicious and thought that they might be hiding something. This is because Finnish people believe that smiling is done only when there is a reason to. (Jill 2010; Lewis 2005, 159-160.)

In negotiations, Finns try to be polite and sincere by having eye contact with their interlocutor but they also do not want to frighten them by staring or having too much eye contact. That is why Finns often seek the eye contact at the beginning of meeting when introducing themselves and shaking hands but try to lessen it a little bit after that. They do not shy away of looking at speaker to show that they are listening but try to not stare them. (Lewis 2004, 78.)

Like mentioned earlier the Finns dislike emotional displays, this includes excessive and extravagant gestures in negotiations. If the other party uses excessive gestures, Finns might think that they are unreliable. In fact, this applies to all sections of body language. (Lewis 2004, 61.) Finns keep their arms restricted but this often causes them to forget their feet. Tapping the foot on the floor when bored, flapping feet up and down when wanting to leave and waving the foot when having legs crossed when restless are examples of feet gestures Finnish negotiator might unconsciously make. (Lewis 2004, 81.)

The rule of wanting to have enough space reaches also to international negotiations. The people from other cultures should remember not get too close to Finnish negotiators. They do not like to be hovered on or followed around. (Lewis 2004, 336.)

Finns greet their business acquaintances by shaking their hands. The typical Finnish handshake is a firm, brief and the eyes should meet at that moment. Only hands touch in this greeting. The hands should be shaken with everyone in room, no matter of the gender, hierarchy or age. Other than handshake, no other touching contact is polite in business situation. Any backslapping or arm-grapping will not be appreciated. The kiss and hug are not proper greetings in business meetings (Gesteland 2002, 308-309; Lewis 2005, 337; Website of thisisFINLAND 2013).

The exchange of business cards is a common process but there is no special practice or ritual related to exchange. When giving the card one should smile and hold the eye contact for that moment. When receiving the card, it is good to do same and take a moment to look what the card says. The card also should be treated with respect, meaning no folding or tossing around. (Website of Kwintessential 2013; Website of thisis FINLAND 2013.)

In negotiations, one should speak softly, modestly and in the businesslike manner, neither too loudly or fast. Silence is viewed as a comfortable silence in Finland. Finns value silence and it can be used in communication without negative feelings. (Lewis 2005, 73.) When Finnish negotiators are silent, they are giving their interlocutor the opportunity to speak or they are thinking. They do not speak at the same time when they are thinking. They also usually pause before giving their response. (Lewis 2004, 140, 335; Tomalin & Nicks 2010, 254.)

## 6 NONVERBAL COMMUNICATION IN JAPAN

### 6.1 Nonverbal Communication in Japan in General

Harmony is one of the most important values in Japan. The harmonious relationship should be maintained no matter what. This is why over-emotional displays are not supposed to be expressed in public. From the early age, Japanese are taught to hide their emotions and to refrain from overt displays of anger and joy. They are taught the strict rules about how to act in public. (Engel, Szerlip & Watson 2001, 24; Mitchell 2000, 84; Nishiyama 1999, 19.)

Because of this control over emotions, Japanese are not prone to show their emotions lightly. They tend not to reveal their emotions with hand gestures or facial expressions. This makes Japanese body language very hard to read to non-Japanese people. (Nishiyama 1999, 69.)

In Japan facial expressions are a very subtle and rarely reveal the real emotions of person. The common expressions are a smile and passive face. The smile is also considered as a mask that hides embarrassment and weaknesses. People in Japan believe that showing their real emotions and not being able to control their facial expressions, is not the appropriately behavior from adult. This originates from Japan's history, when hiding one's feelings, was considered a virtue. (Kirahara 2011; Mitchell 2000, 84-85.)

Hand gestures are not usually done as the accompaniment to the speech and those few that are done, are made with the precision and speed (Prasol 2010, 301). Some hand gestures in Japan differ from Western cultures, such as pointing finger to the one's nose means "me" (Website of Tofugu 2013). It is also good to know that Japanese consider the blowing ones nose in public as an exceedingly rude act (Mitchell 2000, 95). They also cover their mouth for many reasons; yawning, coughing or if they are embarrassed (women especially) since showing the teeth is taken as a sign of aggression. (Engel, Szerlip & Watson 2001, 75). The direct gaze to eyes can be interpreted as hostile and rude act. This is why Japanese tend to avoid of looking into

the eyes of their conversation partner and avoid of making them uncomfortable. (Gesteland 2002, 77.)

In Japan bowing is the very common way of communication. There are unwritten rules created to whom, when, for what reason and how you should bow. The bow for apology differs from the bow of respect. The most common use of bowing is as a greeting. (Thomas & Inkson 2009, 98; Website of TheBodylanguageExpert 2013.)

The space in Japan is rather limited making it difficult to Japanese population to maintain the personal distance they desire. The people have learned to live with limited space and still keep their distance from strangers. For example in crowded train they use their crossed arms or bags as a barrier. Japanese people generally converse while standing about 1 meter apart of other people. If their conversation partner tries to shorten the distance, Japanese will retreat. (Engel, Szerlip & Watson 2001, 66; Nishiyama 1999, 25.)

Japan is the low-contact culture. Japanese adults do seldom touch each other, even close friends (Kirihaara 2011). In fact, Japanese culture tends to shun physical contact especially the public kind. Even their way of greeting, bowing, does not involve any touching. (Website of TheBodylanguageExpert 2013.)

Japanese are very sensitive to the form of speech which they perceive to be correct. They have developed the precise guidelines to the correct tone of voice and the facial expressions that accompany the tone. Their way of speaking is soft and hesitant and all pauses, sighs and grunts are the part of the communication and message. (Kirihaara 2011; Lewis 2005, 65.)

## 6.2 Nonverbal Communication in Japanese Negotiations

Japanese negotiators are known for being a very group oriented. An agreement which pleases all parties is always more preferred to them. One of their major priorities in negotiations is to create a long-term relationship based on the trust. Japanese do not do business with strangers. (Kirihaara 2011.)



As mentioned earlier, Japanese conceal their emotions behind the mask and thus restrict their body language making them very hard to read. This does not mean that they do not have the body language. The body language of Japanese is a very subtle and can often be the only signal of emotions of Japanese negotiator. (Poyatos 2002, 21.)

Even if Japanese street fashion is colorful and comprehensive, the business world in Japan does not encourage individualism. If the proper business attire is ignored the person might not be taken seriously by other business people. When dressing up for business the Japanese requires clean and sophisticated appearance. Suits and white shirts are mandatory in all business occupations. Colors of the suit should be either dark/navy blue, black or gray, but nowadays younger generations are taking the less conservative attire. Some companies have their own uniform for their personnel. There are many situations when shoes are taken off, so people wear the shoes that are easy to put on and take off with clean socks. (Fox 2008, 303; Kirihaara 2011.)

The Japanese businessmen do not have a long hair or beard. They do not either wear accessories such as earrings, bracelets nor have tattoos (which are linked to a lower class or criminal organizations, *Yakuza*). The accessories that Japanese businessmen do wear often are the status symbols, such as a high quality watch, to show their professional status or wealth. Women do wear some accessories but even those are kept in a minimum. (Gesteland 2002, 85; Kirihaara 2011; Mitchell 2000, 84; Website of Japanese Business Guide 2013.)

The Japanese negotiators do not slouch or place their feet anywhere except to the ground (Kirihaara 2011). They also do not cross their hands or lean to the walls when they speak or listen to others (Fox 2008, 306). When they are standing, they keep their hands at their sides or clasp them in front of them. Placing hands in pockets is considered as the rude behavior. Walking is done with quick tempo and short strides. (Engel, Szerlip & Watson 2001, 68-67; Nishiyama 1999, 24.)

In negotiation room, the seating arrangement represents the hierarchy structure of all participants. Japanese negotiators and the opposite party sit on the opposite sides and

everyone sits across from the person who has the same status as they do. (Engel, Szerlip & Watson 2001, 53-54; Nishiyama 1999, 26.) When Japanese sit they hold the formal upright posture and the hands are placed on the table or in the lap while the legs are pushed to together (Engel, Szerlip & Watson 2001, 67; Lewis 2005, 160).

The traditional greeting of Japan, bowing, is also used in business circles, but nowadays the handshake also has become the popular greeting in international business. Japanese handshake is quick and soft. (Carté & Fox 2008, 70.) When greeting Western people they offer either handshake or handshake with slight nod of head. It is not wise to bow deeply when shaking hands because you may hit your head to other person and it also looks awkward. (Gesteland 2002, 87.) When Japanese are greeting somebody with the higher status, they will bow their head and change their posture to be the smaller and more humid to show respect and submission (Nishiyama 1999, 24).

Business cards are a very important in Japan. The exchange of cards includes their own ritual and it is done at the first meeting. If there is no exchange of cards, there will be no talking about the business. When the cards are exchanged, they are given and received with both hands, to show respect to giver. The business card is considered of being the part of the owner, so to show respect to the card's owner it should be handled with the care. (Kiriara 2011.)

Japanese negotiators are hard to read by their face. In negotiations Japanese can be found wearing either a polite smile or straight, expressionless face. The expressionless face does not mean that Japanese are not listening or are uninterested. (Mitchell 2000, 25.) Some Japanese might close their eyes when concentrating on what is being said (Engel, Szerlip & Watson 2001, 51).

The context of rudeness of eye contact extends to the negotiation table. This is true especially in face-to-face conversations. Unfortunately, this can lead to misunderstandings, when Western cultures interpret this as the rude behavior. (Kiriara 2011.) Instead of the eyes, Japanese negotiators fasten their eyes to speaker's neck when listening or their own feet and legs when they speak (Lewis 2005, 182). If the acci-

dental eye contact happens person will probably divert their eyes (Nishiyama 1999, 104). When Japanese lowers their gaze, this can be interpreted of being a submissive act. They may also slightly lower their head to show even greater respect to their superior. (Gorman 2008, 65.)

Gestures in negotiation table are like usually in Japan, subtle and few. Some of them are unknown to the Western cultures. Such as a nod of head in Japan, does not necessarily mean affirmative answer. Japanese nod their head to show that they are listening. (Gorman 2008, 166.) While waving their hand in front of face means "no". Pointing with the finger at the people and objects is rude; the wave of hand is more proper way of pointing something out. When Japanese negotiator claps the hands together, place them on the table and lean forward they are giving message of being serious. (Nishiyama 1999, 106; Website of Tofugu 2013.) Japanese do not usually applause in negotiations; instead, they show their respect with silence (Tomalin & Nicks 2010, 96).

While some cultures do use the touch in business situations, Japan do not. The any kind of touching, such as hugging, taps and slaps, usually creates the negative impression and is disrespectful. (Kirihaara 2011.) In formal business negotiations, the handshake is considered as the only acceptable touching (Prince & Hoppe 2000, 18).

Laughter does not always mean happiness or amusement in Japan. The laughter can also be used to cover embarrassment or nervousness. Another use of laughter is a contempt, which they use when they hear something they do not like. They use the laughter to save the harmony and to avoid of offending the guilty party. The message of laughter is still a strict no. Japanese also do not raise their voices, because loud voices are linked to losing control of one's emotions. (Engel, Szerlip & Watson 2001, 75; Nishiyama 1999, 69, 105.)

Japanese are comfortable with silence, which they use when they are considering what has been said or how to respond. The silence is used to avoid overlap of conversation. (Gesteland 2002, 72.) The silence can also be used as a negotiation tactic (Engel, Szerlip & Watson 2001, 55). What is notable in Japanese's use of silence is that they use it to avoid saying "no". At the moment like that, the period of silence is

longer than normally, to give the other party time to reconsider what they said. If nothing is said, Japanese negotiator will change the subject. (Gesteland 2002, 36; Kirihaara 2011.)

Negotiations should progress with formal and agreeable atmosphere until the end. The Japanese believe that there is no situation where showing the anger and losing one's temper is an acceptable. Showing anger and criticism can disturb harmony of negotiations and someone might be humiliated thus, they might lose their face. (Kirihaara 2011.)

## 7 RESULTS OF THE RESEARCH

This chapter will explain the results of interviews, which have been conducted after collection of secondary data. Like mentioned in the methodology part, four business people were interviewed; two Japanese business people and two Finnish business people. The interviewees were introduced in the methodology chapter; section 2.2.3 Sample. The Japanese negotiators were interviewed using the questionnaire, which can be viewed in attachment 2. The Finnish negotiators were interviewed using the questionnaire, which can be viewed in attachment 1.

### 7.1 Japanese View of Finnish Nonverbal Communication

According to the Japanese interviewees, Finnish negotiators always maintain a clean, casual but trendy appearance. Interviewee #1 described the Finnish way of dressing as "*a monotone and not so luxurious*", meaning Finnish negotiators do not overdress themselves. However, she also expressed that Finnish women do wear an eye-catching, design oriented accessories. The clothing of Finnish businesswomen usually includes a dark pantsuit and scarf. The Finnish male negotiator tends to wear a business suit with tie. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

Finnish negotiators do not slouch during negotiations. They have a good posture, meaning they are straight-backed whether they sit, stand or talk. Some cultures might see it as a little cold, but not Japanese since they have adopted a similar posture themselves during formal situations like negotiations. When inquiring where Finns place their hands during negotiations, the interviewee #1 recalled that Finns position their hands either on the table or on their lap. Both interviewees stated that Finns do not make any unnecessary, extra movements. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

Both interviewees agreed that Finns do not generally use a lot hand gestures during negotiations, unlike some cultures such as Italians, who make considerable more gestures, which might make Japanese uncomfortable. The Finnish gestures are not problematic to Japanese negotiators, who also do not use a lot gestures during negotiations. Interviewee #1 also added that the few gestures that Finns make look natural. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

Concerning the facial expressions, the outcome of survey was a quite diverse. Interviewee #1 revealed that during negotiations, the Finnish negotiators tend to wear a friendly smile giving a feeling of them being shy but genuine. In her opinion, Finns do not rapidly jump from one emotion to another. The interviewee #2 reported that Finns appear to be rather cautious and formal at the first meeting and do not smile easily. When the relationship strengthens along with the time Finns get friendlier and trusting, they smile more. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

*"During negotiation, Finns always look into the eyes".* The interviewee #1 stated that Finns look into the eyes of the person they are talking to or listening to. The eye contact of Finnish negotiators is strong, meaning Finns always strive to look into the eyes of their conversational partner. The surprising revelation was that when inquiring whether the direct eye contact from Finns made Japanese interviewees uncomfortable, the answer was negative. The direct eye contact is perceived positively; making the Japanese party feel that Finns are trustworthy. When Japanese negotiator

is talking about serious matter, they use stronger than usual eye contact. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

The interviews confirmed the fact that Finns are rather protective of their space and prefer to keep an arm length (about 60 cm) distance between them and their business colleagues. According to the Edward Hall, this type of territory means that Finns prefer to use the personal zone (60 - 150 cm) to control their territory in the negotiations. The interviewee #2 has perceived that this is not done only for the sake of Finns themselves, but also to respect privacy of other people. If the environment allows it, the Finns take as much space as they can between them and unknown people. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013; Website of Study Body Language 2013.)

The Finns greet all people with a typical western-style handshake at the beginning and sometimes, also at the end of negotiations. Negotiators do not seek any other kind of skin-to-skin contact during negotiations, but if the skin contact occurs, they do not avoid it. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

From the interviews, it can be determined that Finnish negotiators speak calmly with a low tone. Neither of interviewees could remember time that the Finnish negotiator would have raised their voice to the level that would make them uncomfortable. When inquiring what role the silence takes in the Finnish-Japanese negotiations, the interviewees explained that in negotiations, the silence is viewed comfortable to the both cultures and neither party has the need to fill the silence with talking. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

Both Japanese and Finns have an unnoticeable body language, which can be difficult to read if one does not have any experience. Neither of cultures does not have the habit of making large gestures or facial expressions and have a similar approach to the use of eye contact. Japanese and Finns look into the eyes of the speaker and expect their business partner to reciprocate. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

The interviewees have not noticed any gender inequality in the nonverbal communication behavior of Finnish negotiators. They have noticed that Finnish men and women do not change their approach or behavior depending of the gender of Japanese negotiator. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

The Japanese interviewees have never experienced any situation where the nonverbal communication has caused misunderstandings or problems during negotiations with Finns. They also do not believe that nonverbal communication might cause the problems with Finns and consider that spoken language, which is English and thus not the native language of either cultures, has the more potential to cause misunderstandings. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

There are some cultures from western countries, which act too openly and lively and look satisfied and happy even when they truthfully are not happy or satisfied and they might confuse or even irritate Japanese with their act. Finns do not act like this making them and Japanese work well together. None of interviewees found traits in the Finnish nonverbal communication that might irritate them. (Interviewee #1 & Interviewee #2 personal communication on 28.10.2013 and 6.11.2013.)

## 7.2 Finnish View of Japanese Nonverbal Communication

According to the both Finnish interviewees the typical Japanese male negotiator's clothes is a dark conservative suit with white shirt and tie. The more expensive brand of suit, watch or other accessories Japanese business people wear reveals the status and earnings of the person. With the internalization of Japan, the people have started to show more personality with eye-catching accessories or haircut. Naturally, this is still rare but reveals the future direction of the Japanese business dressing. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

Both Finnish interviewees expressed that the Finnish and Japanese posture is very similar. Just like Finns, Japanese hold themselves with the good posture; straight

back, chin down and no waving hands. Interviewee #3 described their posture as "a non-moving", which do not reveal their thoughts or feelings. The interviewee #3 has also noticed what the importance of the seating arrangement means to Japanese business people. The hierarchy decides the seats and walking order. The most important person of negotiation party is seated the center of table, facing their Finnish counterpart. The second important person sits next to them until the least important people are seated on the edge of negotiation table. Japanese business people also wish to sit with their backs towards the door during negotiations. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

The interviewees explained that in their opinion gestures do not cause any problems between Japanese and Finnish negotiators, because both cultures do not have habit of using the big or large amount of gestures during negotiations. The few gestures that Japanese make are performed calmly and with restrain. Japanese negotiators may nod their head often and this gesture can be interpreted as a satisfaction. It was also noted that if one Japanese negotiator nods, this might cause the chain reaction and other Japanese also start to nod their heads. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

According to the interviewees, Japanese negotiators tend to hide their real feelings behind either an expressionless poker face or basic positive smile. These expressions do not reveal to which direction negotiations are heading to or if Japanese has understood everything. The study also reveals that to Japanese, it is acceptable to show happiness during negotiations but to show sadness, anger or other negative emotion is not proper. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

The Japanese eye contact is based on the hierarchy system, meaning a subordinate is not allowed to look into the eyes of superior. However, Japanese business people who work in the international business sector have adopted the western way of using of eye contact and started to perceive looking into the eyes as a sign of sincerity and avoiding the eye contact as a sign of dishonesty. The Japanese maintain the subtle eye contact during negotiations and include the eye contact to the greeting, farewells



and exchange of gifts for sake of being polite. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

According to the interviewees, Japanese prefer to keep at least 10 cm space between themselves and other negotiators. This means that according to the Edward Hall's Proxemics theory, Japanese use the intimate zone (0 - 60 cm) to control space around them. The reason why Japanese do not require a huge personal space themselves is because, as the interviewee #4 explained, the Japanese are able to "*be alone in train even during rush hour*". Meaning that Japanese has learned to be comfortable with the limited space and are tolerable towards the intruders in their territory. Of course if there is more space available, Japanese are more than willing to use it. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013; Website of Study Body Language 2013.)

According to my studies, the Japanese belong to the low contact cultures, and the results of interviews agree with this conclusion. The interviews show that while Japanese do not avoid or disapprove skin-to-skin contact, they do not search it either. This applies especially to the business sector, where any kind of touching is rare. The only exception is the handshake at greetings that is practically only contact that Japanese participate in negotiations with foreigners. Interesting observation from the interviewee #4 was that the hierarchy dictates who is allowed to touch whom. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

The study shows that Japanese negotiators speak with low tones and in a calm manner without raising their voice. They do not speak at the same time or interrupt the other people. This can be linked to an unwillingness to disturb the hierarchy system of negotiation party. Subordinates are not allowed to interrupt superiors, so they need to be aware of what their superior is doing or going to do. This causes them to hold breaks during their speech. Interviewees agreed that, like Finnish negotiators, Japanese negotiators are comfortable with the silence during negotiations. The silence can mean that Japanese negotiators are thinking or playing time. Another interesting discovery was found when the interviewee #3 explained that when facing question which demands the negative answer, some Japanese negotiators might start making "*strange noises*", to cover up their disorientations how to say no without actually

saying it. The interviewee #3 described these "*strange noises*" as some kind of laughing sounds, but not like giggling. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

Concerning the similarities of Japanese and Finnish nonverbal communication, the Finnish interviewees perceive the both cultures to be expressionless and tranquil. There is no need to smile all the time or make un-necessarily movements to express their feelings. The differences of the nonverbal communication are fewer and more difficult to notice, but the role of hierarchy in Japanese nonverbal communication is difficult to understand to regular Finns. The seating arrangement and the order of speaking in negotiations are hierarchical and Finns must be aware of these. According to the interviewees, Japanese also tend to smile more than Finns during negotiations, but this may be for sake of being polite and not because they are happy. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

In the past there were fewer Japanese women participating in cross-cultural negotiations. Nowadays the amount of women has increased but the amount of men in the cross-cultural negotiations is still the larger than women. The Japanese women treat both Finnish men and women same but some Japanese men are a little bit traditional and prefer to work with men than women. The interviewee #3 has noticed that Japanese men do not react to Finnish women as well as to Finnish men. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

To regular Finns, who do not have any cross-cultural experience, Japanese nonverbal communication may cause difficulties, but since Japanese do not easily get insulted if foreigner makes a mistake or a wrong gesture, the problems caused by body language are not huge or unsolvable. If some problems do rise, be it because of the nonverbal or verbal communications, the both sides should take other party into consideration and be polite. One also should beware of causing the Japanese negotiator to lose their face, for example by raising their voice when giving the negative feedback. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

While Japanese interviewees did not find any annoying features in Finnish nonverbal communication, the Finns did. The way some Japanese negotiators have a habit of making "*strange noises*" when they try to cover up their unwillingness to say no might make the Finns uncomfortable. The interviewee #4 explained that the way Japanese negotiators fake happiness and liveliness to hide their real feeling for the sake of being polite, is irritating because this makes the other party uncertain if Japanese negotiator are being genuine. (Interviewee #3 & Interviewee #4, personal communication on 29.9.2013 and 3.10.2013.)

### 7.3 Analysis of Findings

This last part of analysis will assemble the answers to the research questions using the theoretical part and empirical part of thesis. The first research question was to describe how the Japanese negotiators use the nonverbal communication in the negotiations.

At the first glance, it might seem that Japanese negotiators do not use the nonverbal communication in negotiations, but that is actually how they use the nonverbal communication. Japanese negotiators use the subtle nonverbal communication to express themselves and at the same time, they control their body language so that their feelings cannot be seen too obviously. This seems to be done for the sake of both, Japanese themselves and for the sake of being respectful towards the other negotiation party. They use the calm voice to show that they are in control of their emotions and beware of using the excessive body movements and gestures. During negotiations, Japanese negotiators wear either an expressionless poker face, to protect their thoughts and to hide their feeling or they smile for the same reasons, in addition of being polite towards the other negotiation party. The another reason for this cautious behavior can be linked to Hofstede's theory of high uncertain avoidance of Japanese; they keep the strong control of their nonverbal communication behavior to make sure that anything surprising will not happen because they cannot control it .

Japanese are known for being an extremely polite and this politeness is another function of nonverbal communication of Japanese negotiators. Japanese negotiators show

respect towards the other negotiation party by using and controlling their body language and paralanguage so that the other party do not feel uncomfortable or awkward. They present themselves with proper appearance to express their own status but also to show the respect towards the other party. Japanese tend to greet each other with bow but when they greet their western business partners, they adopt the western way of greeting, handshake, to show respect towards the culture of their business partner. This respectfulness can be linked to the future-oriented perspective of Japanese, which Geert Hofstede studied. By being polite and respectful, Japanese negotiators are careful and tend to think how their actions affect the future.

By being polite towards others and controlling their emotions, Japanese negotiators also protect themselves from losing the respect of the other people, from losing their face. Similar with the other collectivist societies, Japanese are not only cautious of losing their own face, but the face of any other person of their negotiation party or company. The simplest ways to protect their face are to act properly and to have the control of their body language. They also are cautious of causing the other negotiation party to lose their face. They use the forms of paralanguage, such as the laughter and silence, to avoid straight negative responses thus offending the other party and give themselves the more thinking time.

Another way that Japanese negotiators use the nonverbal communication is to preserve the hierarchy. According to the Hofstede's Cultural Dimensions, Japan is considered hierarchical society but with the collectivist features; meaning that even if superiors should be respected, everyone in company is considered of belonging to the same group. It is accepted that all members of Japanese negotiation party has their own role and hierarchical status, which dictates their nonverbal communication behavior. The Japanese have a many ways to show respect towards their superiors with their body language, such as, avoiding the eye contact, bowing their head and lowering their posture. Hierarchy also dictates the walking order and seating arrangement of Japanese negotiators. During negotiations with the western people, the role of hierarchy does not necessarily reach to the western negotiators, but the western negotiators must be aware of the importance of hierarchy in Japanese negotiators team and adapt their behavior accordingly.

The second research question addressed what kind of body language can offend Japanese negotiators. While the Japanese has strict guidelines for the business etiquette, foreign business people are not expected to know all of them or follow them, but it is important to respect and be aware of customs and business rituals of Japanese, such as how to exchange business cards or gifts. To ignore or disrespect the Japanese customs and manners is the fastest way to offend Japanese negotiator. Japanese negotiators do not get easily offended if Finnish negotiator makes a wrong gesture or some other mistake because they did not know the Japanese customs. However, if the negotiator is rude and uncaring in their body language while disregarding all polite body language, they do feel insulted. The more traditional Japanese negotiators might get insulted more easily therefore, it is good to know what kind of body language might offend Japanese negotiator.

Naturally, it is respectful towards the other negotiation party to wear the proper business appearance during negotiation; men wearing suit without forgetting tie and women not wearing anything what can be classified of being too un-professional. Blowing ones nose in public is considered rude as is placing one's own hands in the pockets. If the negotiator interrupts or speaks over Japanese negotiator, they take a risk of offending them.

There is some kind of body language that does not necessarily offend Japanese negotiator but might make them feel uncomfortable or is considered a plain rude. An excessive eye contact (staring) is one of them as is an un-necessarily touching; slaps to the back or grapping the shoulder. Japanese negotiators also do not consider yelling as the proper behavior of the adult and perceives it as a rude. If negotiator has a habit of making the large amount of gestures with a lot of hand waving or they act excessively emotional and lively, Japanese negotiators might get uncomfortable, confused or even irritated.

The third research question was about how the Finnish negotiators perceive the use of the nonverbal communication in their Japanese counterparts and how this knowledge can be used in their negotiations with Japanese counterparts. From the Finnish negotiators point of view Japanese negotiators possess the motionless body language and impassive voice, which do not reveal any of their thoughts or feelings.

By linking this type of nonverbal behavior to the Edward Hall's context theory, it can be perceived that Japanese, who are the high context culture, are not only the more aware of body language of others but have the high context nonverbal communication themselves. On the other hand, Finns have the low context culture, which mean, what they do or say. This makes it difficult for Finns to understand the emotions and desires of the Japanese negotiators thus making it challenging to react correctly to their emotions. This is why the Finnish negotiator should concentrate on the smaller movements of Japanese negotiator instead of the big movements. The movements of eyes and change in their voice are much more probable to reveal their thought on the matter.

Finnish and Japanese nonverbal communication has surprisingly many similarities. Quite like Finnish negotiators, Japanese negotiators perform their hand gestures with restrain and clear intent. The approach towards the touch, eye contact and space is a quite similar between two business cultures. These similarities make the business negotiations go more smoothly and facilitate the Finnish negotiators task of reading Japanese's nonverbal communication. By knowing how Japanese use nonverbal communication, the Finnish negotiators can change their own nonverbal communication to match the Japanese's and show the correct reactions. They can understand hidden messages and make sure that neither of the parties gets insulted by the accident.

As Geert Hofstede explained in his Cultural Dimension theory, Finland is feminine society, which values equality and consensus. On the other side, Japan is a very masculine society where hierarchy and competitiveness are encouraged and many old traditions and customs are still adhered by the population. This difference of values between two cultures may cause misunderstandings or differences in opinion. The Finnish negotiator must be aware of the Japanese traditions and values and accept and respect them, unless they are willing take the risk of insulting the Japanese by ignoring their traditions and customs. The values affect the negotiations and if the Finnish negotiator does not know about the existence of values and how they affect Japanese nonverbal language, the consequences might seriously affect the outcome of negotiations. The Finnish negotiators have also noted that there is the difference in how the younger and older generations view this matter. The Japanese business peo-

ple who work in international business sector have learned the ways of the international business but the older generations, who are a proud of their traditions and customs, are not as willing to lose their traditional views and hierarchical systems, than the younger generations are.

The Finnish negotiators have also noticed that when Japanese negotiators show emotion, the positive emotions are the more likely to be shown than the negative emotions. The problem is that the happiness and joy seen on the Japanese negotiators face might not always be genuine but only for the sake of being polite. The Japanese want to hide their negative emotions from others and show only the positive emotions even if the emotion is not genuine. The Finns, who are rather straightforward and tend to tell things as they are, do not always understand this and get confused or wonder if Japanese negotiators are hiding something from them. The beforehand knowledge of this can save the business relationship from the beginning and the Finns can see that smiling is not done to mask the dishonesty, but to be polite.

The Japanese's unwillingness to say straight answers, especially the negative ones might cause the problems for Finnish negotiators. When the Japanese negotiator cannot use the verbal language to say their message, they use the nonverbal communication instead. They use nonverbal communication when they try to explain their message or to hide their disorientation when they try to evade of giving the straight answer. This is done to avoid conflict and to preserve harmony. By knowing this custom, the Finnish negotiator is able to observe when the Japanese negotiator is having difficulties with their message, and they can back down or change their negotiation tactic.

The final research question dealt with the recommendations to Finnish negotiators who are starting or planning to negotiate with Japanese. The recommendations include the useful hints and important aspect about the Japanese nonverbal communication. The answer to this research question can be found in the end of thesis in the recommendations section.

## 8 CONCLUSIONS

The nonverbal communication is the essential aspect in communication and is used to convey feelings and values. When cultural backgrounds of negotiators differ from the each other, the importance of nonverbal communication raises and becomes the language that all parties can understand. The nonverbal communication can also be communication barrier when every culture has their own cultural values and traditions which affect all forms of nonverbal communication; body language, speech styles and acceptable social behavior.

From the early age, Japanese are taught to hide their emotions and to refrain from the public over-emotional displays. They restrict their hand movements and keep tight control of their facial expressions, usually wearing polite smile or passive expression. Japanese negotiators are group-oriented and pursue their goals with the long-term relationship on mind. The space is considered as luxury and the un-necessarily touching is not appreciated. Appearance of Japanese negotiator is sophisticated and formal and individualism is not encouraged. Hierarchy of group is respected and taken into account in nonverbal communication and the silence is used to avoid of giving negative answer or as the negotiation tactic.

The Finns are individualistic and egalitarian society and these values can be observed in their use of nonverbal communication. The nonverbal communication behavior of Finns is reserved and emotions are rarely shown in the public. They do not perform excessive gestures or search un-necessarily skin-to-skin contact in negotiations. The facial expressions are neutral and Finns do not see the need to smile all the time for the sake of being polite. Finland is the low-contact culture and Finns are a rather protective of their territory. The dress code of Finnish negotiators is modest but not too formal. They also are the more interested in short-term and deal-oriented results and silence is valued and considered as the thinking time in negotiations.

The Japanese are very cautious with their body language and suffocate their reactions so that they do not accidentally insult anybody by revealing their negative feelings. Because of this, Japanese are not prone to show their emotions lightly, but in the cases Japanese negotiators do show emotion, the positive emotion is the more probable



to be show than the negative. This positive emotion can be a simple smile, polite laughter or enthusiastic nodding. It does not always matter if the feeling of happiness is genuine thus some Japanese attempt to be positive too enthusiastically. This causes difficulties with Finnish negotiators, when they do not understand need of faking emotion and might see it as a deception.

Japanese wish to avoid a conflict and preserve harmony, which is why they try to evade of giving the negative answer in any situation. When Japanese negotiators encounter situation where the negative answer is required, they turn to the nonverbal communication. By using paralanguage and body language, they try to explain their negative message without actually voicing it or seek to hide their disorientation when trying to evade of giving the negative answer. When Finnish negotiator recognizes this habit, they can detect when the Japanese negotiator is trying to give negative answer and save them from their anxiety.

The Japanese business etiquette is strict and has many rules but it is not expected that person from the other culture knows or follows the every guideline. Japanese negotiators who work with other cultures do not get easily offended by the wrong body language or if the negotiator from other culture does not know Japanese customs. The more important is to be aware that the Japanese has their own rituals and customs and to respect those customs when encountering with them. Ignoring these customs or disrespecting them is an insult towards the Japanese negotiators. The basic rule of finding out what body language might offend Japanese negotiator is a compulsory task to anybody who wishes to do business with people from other culture. Not knowing all proper manners is not offense but repeatedly ignoring the signals; that the Japanese are uncomfortable, is not doing any good for the results of negotiation.

The Japanese negotiators use the subtle body language to express themselves and to preserve the hierarchy but also to show respect to those around them. The Japanese negotiators show respect towards the Finnish negotiator with their body language many ways; they control their body language and paralanguage for sake of making sure that the other party does not feel uncomfortable or insulted and for same reasons they have adopted western way of greeting and eye contact. The Finnish negotiator is

required to reciprocate and show respect to Japanese negotiator and their culture. This way the two cultures can meet on the halfway as a business partners.

The nonverbal communication is an invaluable tool in Finnish-Japanese negotiations. The Japanese use it to express their feelings and give messages, even those that they cannot say aloud to other party. It helps that the Finnish and Japanese share a lot similarities in their nonverbal communication behavior, thus lowering their need to watch their body language. The role of nonverbal communication in negotiations cannot be ignored but should be used and taken into account. It does not decide the outcome but if read correctly; will help in understanding the other negotiation party. Ignoring the nonverbal communication in Japanese-Finnish negotiation is not advised and doing so, can cause the bad consequences. While the nonverbal communication can be the useful tool, the success of negotiations depends on the negotiators themselves.

## 9 RECOMMENDATIONS

The Finnish negotiators do not easily make mistakes unless they attempt or are nonchalant towards the Japanese culture. Two cultures share a lot common traits in their nonverbal communication behavior, for example having the same kind of approach to the touching, space and eye contact. Nonetheless, the Finnish negotiator who is beginning to negotiate with Japanese should know how to handle their nonverbal communication behavior.

Prior to the negotiation, Finnish negotiator should research and familiarize themselves with Japanese values and communication style. This will aid them to make correct deductions and to avoid misconceptions, when they attempt to understand Japanese body language. Additionally, showing respect towards the values and rituals of other culture is always important in the cross-cultural negotiations. Being aware of the hierarchy and knowing what role it plays in the nonverbal communication and knowing how to exchange the business cards correctly, shows that you are taking this partnership seriously.

When selecting the clothing to the negotiations, the negotiator should avoid of wearing clothing that shows too much personality or might be flashy. When selecting accessories it is better to choose quality over quantity. At the beginning of negotiation when greetings are exchanged, to avoid confusion of which way to greet, bow or handshake, it is better to follow Japanese negotiator's lead. If they offer their hand, reciprocate but make sure not to bow at the same time.

Make sure that Japanese negotiators do not get uncomfortable or intimidated during negotiation because of your nonverbal communication. Use the subtle body language and considerate way to express yourself. Strive to show only neutral or positive emotions with your body language, without coming out of being too enthusiastic. Even if situation demands it, refrain from emotional burst or interrupting the speaker. Before using the eye contact, observe how Japanese negotiators use the eye contact and adjust your eye contact to suit theirs. Use the more eye contact when talking about serious matter. Beware of making the gestures, which Japanese consider rude, such as, pointing with the finger, blowing your nose or placing the hands inside the pockets.

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Interview questions for Finnish negotiators

1. Mitkä ovat kokemuksesi japanilaisten kanssa?
2. Miten kuvailisit Japanin sanatonta viestintää?
  - Ulkonäkö
    - Millainen on ensi kokonaisvaikutelmasi heistä? Kuinka he pukeutuvat? Entä fyysinen ulkonäkö?
  - Ryhti
    - Kuinka he seisovat, istuvat ja kävelevät? Liikkuvatko he paljon?
  - Eleet
    - Elehtivätkö he paljon? Millaisia eleitä he tekevät? Eroavatko eleet ja niiden tarkoitukset sinulle tutuista tavoista? Miten ne eroavat toisistaan?
  - Ilmeet
    - Käytetäänkö ilmeitä paljon? Näkyvätkö heidän tunteet kasvoilta? Miten reagoit heidän ilmeisiin?
  - Katsekontakti
    - Kuinka katsekontaktia käytetään? Katsovatko he silmiin?
  - Henkilökohtainen tila
    - Kuinka kaukana he seisovat ja istuvat sinusta? Kuinka paljon tilaa he ottavat itselleen?
  - Kosketus
    - Onko neuvottelun aikana ihokontaktia? Jos on, niin millaista ja missä tilanteessa?
  - Parakieli
    - Minkälainen on heidän puheensa äänen sävy? Onko puhe kovaa, useita taukoja, ym.? Käyttävätkö he hiljaisuutta kommunikoidessaan? Miten reagoit heidän hiljaisuuteen?
3. Mitä yhteistä on japanilaisella ja suomalaisella elekielellä? Entä mitä eroja?
4. Oletko huomannut eroja sanattomassa viestinnässä sukupuolen kannalta? Jos olet niin mitä nämä erot ovat?
5. Kuinka selviät elekielen aiheuttamista ongelmatilanteista japanilaisten kanssa? Esi-merkkejä?
6. Onko japanilaisessa sanattomassa viestinnässä jotakin mikä loukkaa tai ärsyttää sinua?
7. Olisiko jotakin lisättävää? Suosituksia tuleville neuvottelijoille?



## ATTACHMENT 2

### Interview questions for Japanese negotiators

1. What are your experiences with the Finnish negotiators?
2. How would you describe the Finns nonverbal communication?
  - Appearance
    - What is your overall first impression of them? How they dress? And what about their physical looks?
  - Posture
    - How they stand, sit and walk? Do they stay still often?
  - Gestures
    - Do they make a lot gestures? What kind of gestures? Do the gestures and their meanings differ from your culture? How they differ from each other?
  - Facial expressions
    - Do they make a lot of facial expressions? Do their emotions show in their face and how did you perceive their facial expressions?
  - Eye contact
    - How they use the eye contact? Do they look into your eyes?
  - Personal space
    - How far they stand and sit from you? How much space they take for themselves?
  - Touching
    - Do they touch you during negotiations? If so, how and in what situation?
  - Paralanguage
    - What is their tone of voice when speaking? Do they speak loudly, with a lot pauses, etc.? How they use silence in the communication and how do you perceive their silence?
3. What similarities do the Finns and the Japanese share in the terms of body language? What differences?
4. Have you noticed any gender differences in the Finnish nonverbal communication and if you have, what are they?
5. How do you handle difficult situations caused by the wrong body language with Finns? Examples?
6. What kind of Finnish nonverbal communication offends or irritates you and why?
7. Do you have anything to add? Any recommendations to the future negotiators?